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MOUNTAIN LIFE & WORK

**A SUMMARY, APPRAISAL AND
DISCUSSION OF LIFE AND WORK
IN THE SOUTHERN HIGHLANDS**

THE DEFICIT IN MEDICAL SERVICE

**SPRING 1942
VOLUME XVIII
NUMBER 1**

MOUNTAIN LIFE AND WORK

ORGAN OF THE CONFERENCE OF SOUTHERN MOUNTAIN WORKERS

IS PUBLISHED QUARTERLY AT NASHVILLE, TENNESSEE, IN THE INTEREST OF FELLOWSHIP AND MUTUAL UNDERSTANDING BETWEEN THE APPALACHIAN MOUNTAINS AND THE REST OF THE NATION

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MOUNTAIN LIFE AND WORK

VOLUME XVII

SPRING, 1942

NUMBER 1

Salutatory

This is really my first issue as editor of *Mountain Life and Work*. Though they put my name at the mast head, credit for the winter issue belongs to Miss Dingman and Mr. Keener.

We shall try to emphasize in each issue something of major interest to our mountain region. In this issue it is the deficit in medical service. Future issues will treat educational and religious interests, the cooperative movement, etc.

We would like also to gather anthologies of mountain folk lore, such as songs, legends, superstitions, folk customs, names of creeks, places, communities, etc, with the stories behind them. Readers are invited to send any interesting data and also to enlist subscribers.

—ALVA W. TAYLOR.

IN APPRECIATION OF HELEN H. DINGMAN

Helen H. Dingman has resigned after serving as Executive Secretary of the Conference of Southern Mountain Workers since 1928, and as editor of *Mountain Life and Work* since 1926.

To watch the weaver at work is fascinating, and, to those who do not know how to weave, it seems a miracle that human ingenuity can so thread up a loom that a beautiful pattern comes out as the weaver "tromps the treadles." To watch a new design appear—something that hasn't been woven before—that must afford thrills even to the heart of a master weaver.

Living is like weaving, and Helen H. Dingman has just taken off the loom of her life a weaving which in mountain dialect might be called a "kiver"—certainly it "kivers" much of Appalachia.

The warp of this piece of "handicraft" is brown—the warm brown of human need. The woof is deep green—the evergreen of cooperation, interdenominational, interschool, and inter-agency. Prominent in the design is "service," both fruit and flower. The brighter tints are pink—of healthy mountain children; blood red—of youth who have learned to play; white threads of community-building study clubs; and golden threads of Christian philanthropy.

To find fast colors and blend them—who knows what that involves! Perhaps only those who have used an old dye-pot over an outdoor fire will under-

stand. Like weavers of old, Miss Dingman has had to find her dyes far and near; most of the gold, for example, came from distant fields, often after wearisome search. But such coloring does not fade!

As in any original design, many bits had to be woven, unwoven and rewoven before the desired effects were obtained. Some effects, such as *Mountain Life and Work*, are not showy now, but many long-time friends appreciate them (and know what lies behind them!).

Any large weaving represents hard work, days of uninspiring "treadle-tromping," as well as the thrills of seeing new patterns grow under the skill of fine craftsmanship. This is true of the product just off Miss Dingman's loom, a weaving more than a dozen years long and more than a thousand friends wide!

Her friends afar may be interested to know that already her loom is threaded up again; her weaving resumed. Through her teaching, college students are learning how to weave their lives into the institutional and family life of communities, in the mountains and outside, just as she has woven her life into the lives of individuals and institutions throughout the Southern Appalachians and beyond.

Today hundreds congratulate her upon her successful achievement; a hundred thousand will feel the influence of her labors.

O. L. K.

The Annual Conference

It cannot be said of the Knoxville Conference that it was "a meeting of people who individually can do nothing and who collectively resolve that nothing can be done." The attendance, due to the rubber and general war conditions, was not quite so large as last year but the interest was high. There were 321 registrants with 27 schools and centers represented. The following summary and interpretation was written by Prof. Walter W. Sikes of Berea college who was chairman of the program committee.

A SUMMARY AND APPRAISAL

"We are here because we believe in people and in the future; despite the present proofs of human stupidity and wantonness, we believe in tomorrow!" These words of Bishop Paul Kern's keynote address opening the thirtieth annual convention of the Conference of Southern Mountain Workers, aptly expresses the theme which ran through the three-day session of the Conference of Southern Mountain Workers in its annual Knoxville meeting.

The annual Knoxville meeting has become a rich and rewarding tradition to hundreds of teachers, social workers, ministers and other community leaders of the mountain area. It has been and still is one of the most significant symbols of the destruction of barriers which have isolated and imprisoned the people of the hills. The recent meeting was a re-assertion of the courage and hope of this region. In his delightful address of welcome, Dr. F. F. Brown, minister of the First Baptist Church, which was again the host of the Conference, sounded the note which binds the Conference together and to its task, when he re-told the story of his friend James Anderson Burns, founder of the Oneida School, a native of the mountains, who having seen a great vision leading him toward the redemption of his people, planted in an indifferent and even hostile community his school, and while, completely alone, laying the corner stone with prayer and in silence, heard a pistol shot and derisive shouts across the valley. "I knew in my heart," he said, "that what I had done that day was a challenge to the drunken derision of that shot." And many a school and church and community center, now bound in fel-

lowship through the Conference, magnifies that reply.

The Conference did not fight the war, though awareness of the international crisis was in every session to impart a grim sense of reality to the deliberations. The words of one delegate: "We must understand that the war did not happen, we caused it; it did not begin at Pearl Harbor for us but in our own way of life; and if we are to escape it, we must change that way of life," phrased the sobering undertone which characterized the meetings.

The program was designed to provide a minimum of platform speaking and a maximum of factional analysis and cooperative planning. Discussions and reports were built around four areas of concern intended to direct the minds of the delegates to the necessity of "Laying Foundations of Peace and Security" for the future.

In the area of physical health and social welfare three important groups of facts sketch the situation in the Highlands: (1) The great medical deficit in the region remains largely unsolved. The region as a whole has only about one-half as many physicians as the country as a whole; the same is true of dentists; the deficit is even greater as to hospitals. Although public health services are growing under the directions of state departments of health, these provide only immunization and education and no curative services. Vast numbers of remoter mountain folks never have a doctor except in the extremity of threatened death—and then it is often too late. (2) There is a greater gulf between facilities potentially available and the actual use made of them. Even in counties which have one or more doctors and dentists, economic poverty shuts large numbers away from their services. Certain social workers report that they have discovered individual physicians who treat more cases of venereal disease than are officially reported for the entire county. Few who attend the meeting of this Conference are persuaded of the truth of the claim that "adequate medical care is being provided for all the American people." (3) Attitudes on the part of many members of the health professions and of other citizens prevent revision of traditional methods of providing and paying for medical care

and queer superstitions, ignorance, and apathy repress the demands of the people that realize their right to be well. That group medical services is the desirable goal, but at present unattainable, was recognized; in the meantime delegates sought more immediate means of moving toward less radical forms of socialized medical services.

A second area of self-survey comprised the educational resources and institutions of the region. The self-criticisms of the educators were two: first, that the average school or college is not aware of what it is about; it lacks clarified guiding principles and a structure of values; and secondly, its program is too remote from the concerns of the community life about it. Dissatisfaction was expressed with the tacitly accepted and unconsciously imparted presupposition, which frequently characterizes our educational efforts, that we are educating for ease and leisure. On the other hand, many schools of the area embrace the gospel of common labor and are experimenting creatively with several types of community-related and socially conscious programs—the John C. Campbell Folk School with its demonstration farms and community cooperative; the Asheville Farm School with its effort to equip mechanics and craftsmen for socially sensitive leadership; Piedmont College with its “community orientation” program intended to vitalize teaching techniques by relating the theoretical to the immediate task of building community with the college as its laboratory, and a number of others well known to members of the Conference. A third area explored was that of the religious institutions of the region. It became evident—but was no new revelation to many present—that the region has its share, and perhaps more than its share, of religion. Apocalyptic and orgiastic sects, exploiting motives of fear and escape, are wide-spread and numerous, though by no means to the exclusion of more wholesome religious expression. And even these sects frequently embody elements of great promise, if only they could be more wisely channelled. For one thing, they are mass movements, rooted in the soil and toil of the common man; for another, they are severely democratic in polity though highly authoritarian in theology. Many if not all of the undesirable aspects of these religious groups derive from the economic, social and hence psychological insecurity of the impoverished and fear-ridden peoples.

The Rural Church Commission of the Confer-

ence, in its annual meeting following the Fellowship Dinner, conducted a rigid examination of its own task together with its assets and liabilities in meeting it. All were agreed that most of the religious leaders whose cooperation is needed in meeting the great need of religion in the region are not associated either with the Conference on the whole or with the Rural Church Commission. Proposal was made and adopted to move as rapidly as possible toward the realization of a regional council of churches. It was recognized that the proper approach to this goal would be through the several denominational and interdenominational agencies already in the field, but whose work suffers from overlapping lack of a common program and from poor facilities for cooperation and mutual fellowship.

The fourth area, that of the economic resources and needs of the region, was seen as the focal point at which all other lines converged. Dr. Alva Taylor, in a closing summary and interpretation, expressed the conviction of many if not all those in attendance when he said, “all the problems we have faced here these two days root in the economic need of the South and of these mountains.” But it was pointed out that they cannot be solved merely by providing greater economic goods. The process and method by which economic resources are refined and made available determine whether material necessities serve spiritual needs or imprison the spirit. “People will have to cooperate now and in the future to compensate for the loss of man power and material resources,” was the conviction shared by many, and out of this necessity may be born a new sense of fellowship and spiritual unity.

One sensed throughout the convention a rising sense of mystic unity with the good earth as something of God and hence sacred, and the religious obligation to relate oneself with the elemental sources of life as obedience to His command. A renaissance of rural culture growing out of a new appreciation of man's debt to the soil out of which his life comes and necessitated by the breakdown of an over-urbanized culture, was forecast in devotional services, in platform addresses, and in round table deliberations. This is made possible today, it was remarked, in a manner never before possible, by the fact of electric power, which will permit, perhaps even demand, decentralization of life. One sensed at this point the prenatal move-

ment of a new civilization in the womb of history; and while the tragic sense of the death of an age was keenly present in these recent days, the Conference breathed a spirit of expectancy and anticipation. The grim note of penitence and of hope was nicely voiced by Mr. W. M. Landess of the T. V. A. staff who remarked in the closing session with special reference to the forests of the mountain area but with symbolic significance to the whole life of the area, "We have had our period of exploitation; now we must rebuild."

WALTER W. SIKES

THE DISCUSSION GROUPS

The main part of the Conference program centered in four Discussion Groups. The statements of their problems and summaries and interpretations of the discussions follow:

EDUCATIONAL RESOURCES AND RECONSTRUCTION

Problem: What should be the relationship of our educational institutions to the post-war community in our changing society? In anticipation of this task of reconstruction, what is the proper function of these institutions now?

Chairman: DR. MALCOLM BOYD DANA, President of Piedmont College.

Resource Consultant: MR. WILLIAM O. GILREATH, Superintendent of McCreary County Kentucky Schools.

There is a healthy unrest among today's educational leaders. New ideas are being sought after; dissatisfaction with formalistic, academic and traditional patterns of education is well nigh universal. Whether it be on the secondary or college level, a system of education whose sole evaluation of student achievement is measured in so many units or credits in mathematics, language, the sciences and so forth has had its day. Naturally a few people continue to maintain that the old way is the only way, but the institutions which are governed by this philosophy are having a hard time of it. Some which failed to see the handwriting on the wall have already been liquidated.

To be convinced, however, that our educational system needs renovation is one thing; to make sound changes in its organization is another. It was against this backdrop that the educational discussions at the Conference were cast this year, and,

for that matter, have been for several years past. At the conclusion of the discussions one of the participants said he had got nothing of practical value out of them for his particular institution; the president of another institution voiced the conviction that these discussions were to him the most valuable in which he participated throughout the year. How may we reconcile these two viewpoints? Doubtless it is due, at least in part, to the fact that a wide diversity of institutions is represented at these conferences, and it is therefore difficult to find a common meeting ground for practical discussions. No two of our mountain schools face quite the same set of environmental conditions.

Now to try to catch something of the flavor of the discussions themselves. A major premise was that today's schools must be community-centered, not self-centered. But how make a school community-centered?

One person stated, "Teachers aren't trained in community service. They believe their job is done when they have supervised a group of students from nine in the morning until four in the afternoon. They make no attempt to integrate this class room teaching with life about them, and they believe their evenings and week-ends are their own."

This viewpoint places the responsibility for self-centered schools on the colleges which train our teachers. It is somewhat like the fruitless argument of who is supposed to train our young people to read and speak English correctly. The high school blames the elementary school for deficiencies in this field; the college blames the high school; the graduate school blames the college, and the employer blames the whole educational system.

The discussion led inevitably to the conclusion that each of us has himself got to begin this training of community minded teachers. We must take the material we have and do something with it. We cannot wait forever for someone else to teach what needs to be taught.

On the subject of training for the post-war era one person observed that rural people will be better off than city people. Well, there may be some solace in knowing the other man has a worse case of smallpox than yourself. That is, assuming we are to have a smallpox epidemic, but it is just possible we might avoid the epidemic by taking due precautions. Perhaps the schools can help in

this. The leader suggested we ought to take full advantage of certain permanent benefits inherent in certain phases of the Civilian Defense program. Among those are the First Aid and Home Nursing courses. Another person observed that our schools should prepare now for the inevitable return of defense workers and service men to our mountain communities. Unfortunately, this point was not developed.

It was felt that our private mountain schools have not cooperated with or taken full advantage of available governmental agencies in their community program building. We have not utilized the services of county agents, the Farm Security organization, and so forth. There is, in brief, a need for coordination between public and private agencies at work in the mountains. The school has worked to the exclusion of the church, the church to the exclusion of the school, and the government to the exclusion of both of them.

The need for public forums was stressed. People must get together to study the exceedingly complicated problems of the day. These discussion groups should not be formal. School and community leaders must get out among the people, whether at the country store or at the cross roads. Someone said our people need more faith in God; another countered by saying they need more faith in themselves.

The bell rang; the discussion abruptly ended.

The conclusion of this report must return to its beginning. It is very apparent that the educational leaders among our Southern Conference group are looking for better ways of doing things; they are convinced the old way is not enough. And while some are impatient with the results of these discussions from year to year, to one who has attended practically all of them for more than a decade the picture is hopeful. Gradually it seems to me a dynamic and progressive pattern of thought is evolving. Statements which were challenged as heretical a few years ago are now accepted as basic principles of planning. Schools, moreover, like all democratic social institutions, change through evolution rather than avulsion. And while all the problems of our mountain region, including that of education, are tremendously complicated, one sees from year to year a growing number of hopeful signs on the horizon. The Conference of Southern

Mountain Workers is serving as an exchange and a clearing house for many fruitful ideas.

ARTHUR M. BANNERMAN, *Principal of The Asheville Farm School.*

THE CONSERVATION AND BUILDING OF HEALTH RESOURCES

Problem: How may we employ most usefully the health and medical resources of our area, including public health agencies, local health associations, federal aids for health? What are the most creative directions indicated for cooperative building of the health of our people?

Chairman: REV. EDWIN S. WHITE, pastor of the community church, Pleasant Hill, Tennessee.

Resource Consultant: DR. ALVA W. TAYLOR, Executive Secretary of the Mountain Workers Conference.

Today's emergency increases our concern for the health of the mountain region. At the same time, the nation's urgent call for doctors and nurses in the war effort makes it harder to get help to those in the hills who need it. On the other hand, much benefit may eventually result from the greatly increased public interest in the welfare of all sections of a population that is being called upon to fight a war to save America.

Just as equalization of educational resources has become an established part of our educational practice, so equalization of health resources must come to be taken for granted. Today we say that every child, no matter where he lives, has a right to his full share of the opportunities which educational sciences and the vast resources of this land make possible. Tomorrow we must see that every person has a right to the fullest development of his life which the marvelous health facilities of the nation can afford.

Many European countries are far ahead of us in this regard, having for many years carried on programs to make medical aid available for practically everyone, no matter where he lives or what his economic status. It is obvious that such comprehensive plans must be set up if people in the mountain regions are ever to be cared for. No one knows yet what form these plans would best take; many more experiments along these lines ought to be launched by interested groups. Perhaps numerous forms of voluntary cooperation rather than "state medicine" are to be hoped for.

The Farm Security Administration is doing pioneering work in pre-payment group medical care among its clients with encouraging results, securing medical services from established local doctors. The Health Association at Cumberland Homesteads, near Crossville, Tennessee, has demonstrated that remarkable general health can be established when an able physician is employed to care for a group. Farm Security provided half the funds and the people contributed the rest in monthly payments.

It is self-evident that incomes in the mountains are far below the level that would enable the people themselves to provide any satisfactory form of pre-payment medical service. A great amount of help must be secured from governmental or private agencies or perhaps both, if anything like adequate health care is to be made available for the mountain people.

Recently, detailed studies of sickness and medical care have been made under the auspices of the Committee on Health of the Conference of Southern Mountain Workers. Reports on hundreds of families in several communities scattered through the area put into black and white what all mountain workers know—that the mountain people suffer far more than their share of physical ills and cannot expect anything like the amount and quality of health care available to the average citizen. A large number of mountain counties have more than 3,000 people for each practising physician, whereas the national average is about 750 people for each doctor. Even these figures do not begin to reveal the actual handicap of the people in the ultra-rural areas of the mountains. What doctors there are are mostly concentrated in the county seats and can do little for the great population that lives miles from any town.

Our ideas of what needs to be done will perhaps have to be revised, too, under the impact of rapidly developing medical science. It used to seem wonderful to get a doctor or nurse into the back country to call on the people and help them. Today the well-trained doctor knows that the best modern medicine has to offer cannot be provided in that way. We must get people in to the hospitals or at least to well-equipped clinics if we are really going to do for them what needs to be done and what the amazing recent developments in medical science make it possible to do. We must begin

to think in terms of a hospital or clinic within reach of everyone and of plans for getting the sick to these institutions.

So our ultimate solutions appear harder and further off. They call for earnest and cooperative thinking and planning on the part of us all. Meanwhile, it may be surprising and certainly is challenging to realize how much can be done by lay and professional workers in the mountains to secure better health for our region without waiting for large gifts or final plans.

We can do a great deal by promoting the utmost cooperation among all persons, groups, and agencies interested in health in the area. The biggest thing so far attempted along this line was the Health Conference for Western North Carolina held in Asheville last spring under the auspices of a North Carolina Committee of our Committee on Health. Representatives of a large number of public and private agencies interested in the health of the region had worked diligently for almost a year to prepare for the conference. Their planning sessions became very helpful conferences in themselves, where they came to know each other in the friendliest way and to understand and appreciate each other's work. The public health organizations were not only willing but glad to cooperate and their representatives expressed gratification that a voluntary group of interested persons should take the initiative in such a movement; they felt that this was better than for a public agency to do it.

The conference itself was a truly significant occasion. The leaders of the State Board of Health were present in force. The Surgeon General of the United States sent as a personal representative the head of the medical division of the Farm Security Administration, who was very much interested on his own account. Newspapers published good accounts of the meetings and some of the most significant parts were broadcast by a local radio station. It was a great experience for all these workers to face together the great needs of the area, to consider how all the resources now available for meeting the needs could best be used, and to think what further steps are called for if the needs are actually to be met.

The conference unanimously urged that such cooperative effort should continue and set up a committee to see that it should. Among definite steps proposed were: a permanent organization of

lay people to study health facilities, a plan for training midwives as one of the most deeply felt needs of the region, the developing of additional services in the public health department, and an adult education program to enable the people in general to make the utmost use of the health services that are available.

Similar conferences for the mountain sections of other states would doubtless have like beneficial results; the experiences of the Asheville planners would be most helpful in setting them up. And in counties and local communities ways should be found to make sure that all interested agencies know each other's program and personnel and unite their resources and efforts for maximum results.

One of the most obvious things that we should do is to secure a public health unit in every county in the mountain region. Any person or agency can start the idea, and the cooperation of all interested forces in almost any county can get the action that will set up the unit. Then we should help in every way to make its work effective—by knowing the workers and their plans and aiding in every way to get their whole program established. It would surprise most of us to see a complete list of the varied and very valuable services that are available in public health work, such as that supplied by the North Carolina Board of Health for the Asheville Conference. The public health programs of most states now include such accepted practices as the systematic examination of school children, pre-school age clinics, inoculation for communicable diseases, oversight of food and milk handlers, sanitation, and such added beneficent activities as treatment for crippled children, sight conservation service, and dental care for indigent children.

It takes public interest to get the benefit of these services and some of them require local participation. Tennessee's dental program, for instance, offers one third of the cost from state funds and asks local dentists to do the work for a blanket charge of fifteen dollars a day. A Save the Children Federation worker, county committee, a P.-T. A. group, a civic organization, or any other interested agency or person can start the movement to secure such help. Then many organizations and citizens will cooperate and clever ways will be found to raise the funds that must be secured

locally in order to get the public aid that is available.

Even without state funds, local efforts have achieved remarkable results in the holding of tonsil clinics and in providing eye examinations and glasses for school children. Sometimes a generous organization like the Sigma Phi Gamma International Sorority provides funds to meet absolutely necessary costs, while specialists donate their services or give them for very small remuneration and everyone joins in to take care of transportation, the setting up of a temporary clinic, or other features.

Leaders in public health work are eager for public understanding and support of their program. Such support can secure the strengthening of the present program through the provision of better equipment and the adding of many workers needed to put the program into effect. And much-needed health services will be added to the program when the public insists on them or even when it is ready to accept them. For example, services recently added in one or more states in this area include pre-natal and post-natal care of poor mothers and even attendance at childbirth where no private physician can be called. Planned parenthood clinics can now be held.

The uniting of many influential agencies and leaders in a great nutrition program which has popular appeal makes this seem one of the best ways we can work for better health right now. The growing and storing of better food and a great deal more of it is entirely possible and should bring remarkable results in our region, where malnutrition and undernourishment are leading causes of poor health. Many agencies and workers can cooperate in providing guidance for those who know little about growing and storing food and perhaps in helping those get started who have no means.

One of the things that would most surely help the health situation and is immediately feasible is a far-reaching, many sided, and continuous program of health education. A great deal more could be done with the present facilities if all the people knew about them and used them. Some mountain centers report that medical work once carried on and sorely needed has been given up because of lack of response on the part of the people. Opposition arises in some places to the public health program

of inoculation for communicable diseases. There is widespread disregard of the simplest requirements of health and sanitation. Many old superstitions regarding health matters are still vigorously alive. And there is still a great deal of fear of doctors and hospitals and misapprehension of what they are trying to do.

Increasing emphasis on health in the public school program is cheering but a great deal more health education is needed in the schools. Some states now have health and education, and are putting co-ordinators into the counties, where they are attached to both the school board and the county health units. These co-ordinators, usually teachers who have been especially trained for this work, are doing marvelous things in winning teachers and pupils to an understanding and a hearty support of a program of personal and community health. Under their inspiration, schools become centers of an enthusiasm for health. Parental objections to inoculations and other accepted health measures are overcome by the children themselves. Many efforts to remedy health defects are carried through. Departments of health and education should be encouraged to extend this work as rapidly as possible throughout the mountains.

Some of the state universities now offer excellent courses in health education during the summer sessions, with scholarship aid available in some cases to help meet expenses. Alert school teachers who have taken these courses have been known to transform the health conditions in their schools and communities. A definite contribution to better health would be the sending of a promising teacher to take this summer work. Those who are interested should write for full information to their own state universities or to the Universities of North Carolina and Tennessee, where especially valuable work is planned for this summer.

But health education for the community in general is greatly needed, in addition to what the children take home from school. Plans for accomplishing it through meetings, movies, literature, and many other methods should be put into operation. Many courses in first aid and in home nursing and care of the sick ought to be conducted throughout our region. The war emergency lends urgency to these courses and makes it easier to hold them.

More and better studies of sickness and the

lack of medical care in mountain communities and regions should be made and the findings should be used to bring the facts home to the people themselves until they will be stirred to do something about them, and also to reveal the facts to persons and agencies that are in a position to help and might be glad to help if they realized the situation. Also, workers and mountain centers can do invaluable work pioneering in the planning and carrying out of health plans fitted to meet the needs of mountain areas. And persons and agencies who have money to invest in public welfare will find no more significant things to do than the financing of such pioneering work.

EDWIN S. WHITE

THE EFFECTIVE EMPLOYMENT OF ECONOMIC RESOURCES

Problem: How can the economic resources of soil, minerals, power, and labor be most effectively used to destroy poverty and bring freedom of the spirit to our people? How may we best guard against chaotic, destructive social dislocations?

Chairman: DR. WILLIAM E. COLE, Department of Sociology, University of Tennessee.

Resource Consultant: MR. W. M. LANDESS, Department of Agricultural Relations, Tennessee Valley Authority.

The section concerned with the utilization of economic resources centered its discussions around the question, "How Can the Situations and Conditions Arising Out of the Present Emergency be Controlled and Utilized so as to Improve the Quality of Rural Living?"

The point was made many times that war has a highly emotional content whereas peace does not and that, therefore, it is often possible to start, as well as undo, many movements and activities which it would not be possible to affect during a period of peace.

From those from the field, it was developed that the shortage of labor, the difficulty of getting new machinery and repairs, were problems tending to further mutual aid and cooperation in rural communities. Thus the possibilities of extending cooperation are enhanced by the emergency. Examples were cited where schools, ministers and county agents were taking the lead in establishing such cooperatives.

A great deal of discussion revolved around the

defense workers and the problems arising out of the employment of rural people in defense industries. Some positive aspects of defense employment of rural people for improving rural life were advanced during the discussions. Many rural people have long needed cash incomes above those which they were able to obtain to improve their farms and homes, to liquidate farm mortgages and to come into the ownership of land. Ways and means of furthering such activity among rural peoples who work in defense industries were discussed. It was believed that if the possibilities of defense workers investing their earnings in land, in improving their land and in liquidating current debts were carefully presented in local community discussions, and by private contact, that such action would be one means of not only salvaging much good from the current emergency but would be an important means of setting the stage for more stable post war conditions. The great apparent need in the rural communities at present is for some form of organization to consider local rural needs and problems and to develop local action programs designed to tackle local needs and problems.

The whole topic of the basic dependence upon soil and the effect of soil upon nutrition and other aspects of physical and social well being entered the picture for prolonged discussion. Again the need for organizations in local areas not now served by conservation groups was stressed. It was developed that the church and the school could do much toward emphasizing the importance of the basic interdependence of man and land, that both should recognize this interdependence in their program and the school, even in early years, could do much toward training individuals to conserve and to use wisely the soil, as well as timber and other natural resources of the community. In this connection, the discussion finally worked around to the subject of the year-round garden, how it might be promoted and how "patch farming" might be made to yield an improved food supply for rural people.

The methods of utilizing leaves, etc., for compost or humus and the sources from which fertilizers, seeds and help might be obtained were discussed. The need for the county agent devoting more time to the little man on the land was frequently discussed.

Other topics commented upon by the members

of this group were: the possibilities of the use of rural electric power in improving handicrafts and spreading handicraft work; the need for improved local instruction in handicrafts and the need for cooperative advertising and selling of handicrafts.

WILLIAM E. COLE

SPIRITUAL AND MORAL RESOURCES

Problem: How can we best use the resources of the rural and small town mountain churches to clarify the moral vision of our people, and to undergird them with spiritual power? How may we increase the effectiveness of the religious education program? How should we relate the churches to the whole community?

Chairman: DR. PAUL C. VOGT, Senior Economist, U. S. Department of Agriculture.

Resource Consultant. DR. A. J. WALTON, Department of Town and Country Life, Board of Missions of the Methodist Church.

Asserting that peace and security will not come through the church unless certain hindrances are first removed, the group set down the following hindrances:

1. Lack of missionary attitude in the community.
2. Indifference of the people.
3. Misinterpretation of what the church is.
4. Lack of cooperation of groups.
5. Rivalry among agencies.
6. Lack of local leadership—a few are overworked.
7. Inadequate training of lay leadership.
8. Inadequate training of ministers.
9. Inadequate methods and materials.
10. Sin among the members.

At this point, consideration of the so-called Holiness sects, which had been much in the background, moved into the center of the scene for a few minutes. The strength of the movement was admitted; also that, with exceptions, these sects have a contribution to make. As contrasted with the diffusion of interests found in leaders of religious groups that have enjoyed more formal education, the Holiness leaders, it was asserted, have *only one* interest. In reply to a question, "Do these sects accept or oppose education, health measures, recreation?" two answers were given: (1) Depending upon holiness and prayer for the maintenance of health, they feel they must reject health teachings; (2) integration of life becomes easier and

more possible of attainment in a religious group that makes fewer demands upon its followers, whereas education, by increasing the knowledge of the good at a faster rate than it generates inner power to incorporate new truth into life, seems to have the opposite effect.

The next phase of the discussion was, "What attitudes do people have which are constructive?" The following were suggested:

1. Neighborliness and general friendliness.
2. Consciousness of similarity of race, etc.
3. Dependence upon God's gift of the soil and upon their own labor.
4. Love for the land, and respect for work.
5. Strong family ties.
6. Respect for the Bible.
7. Belief in the power of God and in prayer.
8. Democratic spirit—"one man is as good as another."

In response to the query, "How use these?" two suggestions were offered: (1) Appreciate them and build on them. (2) Work out simple guidance steps for the extension of some of these concepts, such as neighborliness. The discussion was adjourned at this point, with considerable loss of "momentum."

Next morning the discussion resumed with a consideration of "conditions that give rise to feuds" and "why factions." In a city-dominated world divided into two great *factions* and engaged in the worst *feud* the earth has ever seen, it seems not quite fitting to some that the group should focus their magnifying glasses upon the rural mountains in an effort to discover the mote in the eye of an older-generation of mountaineers.

Thus challenged, the group's attention for the half hour remaining was directed to consideration of "What to Do." These suggestions were offered:

1. The democratic, cooperative way to help people discover their needs and to find the means of satisfying them is for the leader of a community to get together the heads of half a dozen families and raise these questions: Can you provide for all your own and your children's needs? Is there anything we can do about the situation? Out of cooperative thinking and study there will eventually come cooperative action.
2. Neighborliness may be taught and extended by being neighborly, by providing recreation-

al experiences, by visits, social affairs, and neighborhood gatherings.

3. Religion should be interpreted as all-inclusive. The approach to all life's problems should be spiritual; teach religion as life. Depend upon spiritual motivation.
4. Churches are too much like physicians, treading upon each other's toes in some places and leaving other communities untouched. Therefore the Rural Church Commission should study plans for securing more coordinated efforts on the part of those churches seeking to serve the rural mountains.

ORRIN L. KEENER, *Professor in Berea College.*

It was decided by the group that we have a good start toward the completion of our task in the resources that are naturally ours. These are:

1. Neighborliness and general friendliness of the people.
2. The people's consciousness of their similarity to each other. This, however, will not obtain in rural industrial communities such as mining and lumbering communities.
3. The dependence of the people on the soil—coupled with a love for the land.
4. Family solidarity.
5. Respect for family life.
6. Democratic attitudes.
7. Respect for work.
8. Respect for the Bible.
9. Belief in God.
10. Respect for personal independence.

Although a long list of hindrances to the development of spiritual and moral resources in the Southern Mountains was made, it seemed to the group that the real problem lay in the thinking of the people. With this in mind, we looked over several points for consideration:

1. Conditions that give rise to feuds. It was decided that we no longer have feuds in the traditional sense but that the mental attitudes that caused the horrible family wars in the past still exist in too many instances. This condition is aggravated by the emphasis that is placed on our differences rather than on our mutual interests. Too, a desire for recognition often leads to strife. This is seen in the bitterness that is often found in local politics when men will kill their neighbors over elective officers that carry no monetary com-

pensation. Another conditioning agent is the narrow limits of our mountain economical and cultural poverty. A New Testament definition of hate was used to show that it is the result of fear—that men are most likely to hate others because they are afraid of them—afraid that they might be dislodged from the small security that is theirs; afraid that they will become hungry. Hence the killing of a man for stealing a pig or such a vivid scene as that of old Chotaw Ingram shouldering his long rifle and starting down the creek to find who had stolen his sweet potato slips. The same desire for recognition that causes killings over local elections often causes bitterness over a Sunday School superintendency, or other office in the church.

Several points for consideration. 1. Conditions that give rise to feuds. 2. Taking of the law into their own hands. 3. Little respect for discipline. 4. Lack of appreciation for rural environment.

Thus the main job of the group was to discover how we can best use the resources listed to help our people have a vision of the possibilities of a more abundant life by using these resources themselves.

Consider, first, neighborliness. Here is a worthy resource that should be cultivated. This can be done first by the example of the minister of the church, touching the life of the church and community by such contacts as will serve his people and will give them a vision of such needs. In the second place he can teach neighborliness and mutual helpfulness as a part of their Christian ideal.

In the third place the Christian leader can do much to promote Christian neighborliness by providing facilities for creating such attitudes. He can help people find their needs in this relationship. Many a people has not realized the need for being neighborly until through a directed program the real benefits of neighborliness in a Christian is demonstrated. Particularly, will this be well demonstrated in planned social affairs conducted on either a parish or local church basis. But it was felt that this natural asset of a neighborly spirit could best be fostered by the encouragement of the formation of neighborhood groups for play or study or mutual helpfulness of some kind. A real community leader can bring together the heads of the families of a neighborhood and let them together try to discover their mutual needs and then find the way they can cooperate to fill these needs. It was pointed out that those women who are always

ready to bring in food at the time of a death or those men who will quit their own work to help make the coffin or dig the grave, are likely to be the most reluctant to really cooperate in a community or neighborhood program.

A note of caution was agreed on by the group in response to a suggestion that there is no short cut to the achieving such neighborly cooperation, but that through patience and continued effort the natural asset of neighborliness can be translated into a truly cooperative program of action.

Underlying and permeating all its work, the church has a spiritual motivation that can be guided and used to a real advantage. It was felt by the group that this was the heart of all that might be done.

One of the main hindrances to the best and most effective use of the resources we have to clarify the moral vision and undergird with spiritual power our mountain people seems to be the coming of those radical church groups of the "holyyoller" type. They make a simple approach, give to the people an emotional release, and destroy social barriers in such a way as to make an immediate appeal to the people. This, coupled with faith healing in sections where isolation and lack of resources makes medical care difficult to obtain, gives a program that is hard for the established churches to compete with.

The established churches are handicapped in this competition because their leadership is usually made up of people who have so many interests that they cannot give the undivided service to the church that the leaders of the radical groups, who usually have no other interests, can. It is imperative, therefore, that we develop a lay leadership in our rural churches that will give more time to the program of the church. Only in this way will we be able to make a strong appeal to those who are turning to the radical religious groups and who are those who most need a sane religious faith.

Dr. Paul C. Vogt summarized the discussion of the two days. "We have a spiritual religion in the mountains," he said, "but it is not hitched to life. The thing we as church leaders need is some suggestion of the way to hitch it up in working order. Even in the respectable churches there is less machinery than there is emotionalism."

JOHN B. HOWSE, *Pastor First Methodist Church, Harriman, Tenn.*

Recreation

Report of MARIE MARVEL
Itinerant Recreation Leader

The year 1941-42 has seen an ever-widening demand for the itinerant recreation service of the Conference of Southern Mountain Workers.

In the earlier years of service reports show that practically all of the work was confined to the local community centers and individual schools.

The new demands are evidence of the careful work of those first itinerant workers. Word of this type of social recreation, which includes the shy and diffident individual, is being spread abroad. County Superintendents of schools are seeking assistance in presenting demonstrations of a more democratic form of play to their constituents.

Thirteen weeks have been spent in nine county-wide recreation projects during the past year. One procedure has been to have district meetings throughout the county where teachers with representative children came to play games. Materials were available for the leaders to guide them in later work. In more instances, however, the recreation leader has gone to as many schools as is humanly possible to reach in a given county in a limited time and there in the actual situation has demonstrated a variety of games and songs that could be used. Three or four rural schools would be visited in one day, then in the evening teachers, 4-H Club leaders and adult church workers would gather for a series of training sessions to insure the continuance of such a program. By actual count in a recent effort of fifteen days, three thousand four hundred and sixty-nine different people, children and adults participated in the play in four counties. This figure should indicate the eagerness for such guidance.

One of the most satisfactory experiences in recreational leadership came through the ten-day institute for sixty rural teachers held in one county. Classes and activities conducted five hours each day gave opportunity for a thorough foundation in this field.

In addition, special leadership training and demonstration work has been done in four colleges, four secondary schools, two community centers, one girls' camp, and two youth church conferences. Six states were represented in this number—Ken-

tucky, Tennessee, North Carolina, South Carolina, Georgia—and a courtesy visit to an Ozark community in Missouri where similar work to that of our region was being attempted.

A high spot in the year is always our annual Mountain Folk Festival. Twenty-three teams aggregating a total of one hundred seventy-five young people came from five states of the Southern Highlands to Berea for this occasion last April. We are attracting an increasing number of visitors, recreational leaders from all parts of the country who are eager to gain information and inspiration from this gathering.

The Annual Folk Dance Leadership School, sponsored by the Conference, conducted at Berea during the Christmas holidays, reported a substantial increase in registrations—fifty-three being in attendance. While there were registrants from Colorado, Ohio, Indiana, Michigan, and Pennsylvania this year, the greater number was from our Southern states.

There is a trend in the development of our work toward regional leadership institutes; however, there is sufficient evidence coming from demonstration work done in remote regions to indicate that we cannot allow ourselves to be misled into thinking the task is done when even a number of local leaders have been reached.

A substantial portion of time must still be reserved for actual demonstration in regions where baffling problems in community cooperation still require experienced leadership and objective consideration.

We welcome the invitations of local church centers because of the opportunity to help them attain skilled leadership in folk singing and folk dancing, a field that is frequently regarded as outside the church's function yet which is increasingly recognized as a phase of abundant living. It means much to have the whole-hearted cooperation of churches because controversies so easily arise over the subject of dancing.

Chester Bower, now at Western Reserve, Cleve-

land, Ohio, in writing of folk games says, "The truest value to be gained from the use of these games is more than social and aesthetic; it is religious. Religion is concerned with all of life. Christianity has sought to make living more rich and beautiful. Anything which can contribute to the supreme task of lifting personality above the petty and sordid is in true measure identifying itself with the Christ in making life more abundant. The beauty of this folk art is that it brings us to use the richest use of life itself, laying it before our eager eyes and making us the finer because of it.

Our work in cooperation with Save the Children Federation, working through county-wide organizations, has given us an interesting experience in assisting to correlate agencies and their activities for the general welfare of families within a given community. When we can give training to officials designated by the government, such as the WPA workers, county agricultural agents and public welfare secretaries, not only are we bringing a concerted effort into a neglected area but making an impact on the development of democratic practices in our nation.

It is for this reason that we are bending every effort to tie in our recreation program with the private and public school program. If I could take you to these congested schools teeming with children and young people you would see that we have to waste no time in drumming up material with which to work. They are there clamoring for an outlet for their high spirits, and all too often dull spirits, because of a routine life of heavy toil and colorless living conditions.

It is not an unusual day for me to play with two or three hundred children, and one day the count added up to four hundred and twenty-five. This is not an isolated stunt or bit of entertainment for the moment; it is carefully planned to train leadership and is geared in with the school or community program.

Only recently parents gave an interesting testimony to the value of singing games in their community. So destructive had a group of boys become to school property that it became necessary for a committee of citizens to police the school grounds out of school hours. However, after a program of folk games and singing had been started

the boys acquired new interests and destructive practices vanished.

I am convinced that there is still much pioneering to be done in recreational leadership and plenty of provision should be given in our program for tackling difficult regions, for no number of regional or district conferences will ever surmount the difficulties unskilled or semi-skilled leaders find in their local communities. It is only by actual demonstration that communities will be led to provide adequate leadership. The need of increased emphasis in providing adequate training in recreation in our teachers' colleges is most evident as we see how poorly equipped teachers are for such leadership.

We have allowed our theories of individualism to run riot. It has been every man for himself and the devil take the hindmost, with the devil getting more than his share. It is a specious and false individualism that leaves the weak and the youth unprotected from these wrongs against which the strong may guard them, and it is an inefficient church that allows the youth of its community to drift into patrons of the bad, then seeks to save them one by one. Gladstone defined the function of the law to be that of making it as easy as possible to do right and as difficult as possible to do wrong. That is the function also of moral and spiritual influence, of good citizenship, and the church in its saving power.

If we allow corrupt politicians to run our city government, we will surround clean homes and honest business with an evil that will, like the germs of a disease-laden pool, infect that which we would save. It is quite as necessary to have a Christian community as to have churches and Christian homes and good schools; indeed, it is foolish not to double and treble the grace and working power of homes, churches and schools by making the moral influences of the community good. It is like preparing the soil for the sowing of good seed, and that is more than one half of a farmer's battle. Environment will have its influence. If it is not good, it will be bad. In either case it makes for character, building up if good, tearing down if evil, but its influence cannot be escaped. One may swim or sink, but he cannot lie on the water.

Education for Cooperatives

Report of CHAS. C. HAUN
*Director of the Adult Cooperative
Educational Project*

"Study-for-action" leads from group thinking to community living. The worth of people working together is vindicated by neighborhood achievement. In meeting material needs, democratic methods and Christian motives find expression.

Several years ago when we began to read of Nova Scotia and to hear reports from those who had visited those communities, being transformed by the study-for-action movement, we rushed into a trial of this new technique. During the four years of experimenting, our faith in democracy has been deepened, but we have discovered the immensity of the task of building democratic processes.

STUDY CLUB GAINES

Recently in reviewing the Adult Education Cooperative Project reports for the past several years it was found that they record successes and failures, periods of encouraging activity followed by the reverse, accounts of new converts assuming leadership while interest was beginning to lag in others, but comparing the ending of any year with its beginning, cooperative action increased and the movement gained in stability.

The total number of study clubs has grown steadily, accompanied by a high mortality rate, while cooperatives have been born very slowly but with much more certainty of life. Methods are still in the experimental stage, with much yet to be learned about the metamorphosis of mountaineers in becoming socially minded, Christian community builders. We have already seen the work of grace taking place on a small scale, but the mass folk movement is not in sight.

QUICK ACTION

Another conclusion that has been gathered from our reports of the past several years is that like mountain bass we struck at the Nova Scotia bait too fast. It looked like the best patent medicine ever displayed on a platform, so we tossed in the dollars, brought it home and started rubbing it on some of our sorest neighborhoods. The surprising

thing is that it has worked in at least a few of them.

We have been like the old gentleman from way back in the mountains who came to visit us in the valley soon after our first electric lights were installed. He marveled at the bright bulb which was illumined by turning the little key above it. When told, in answer to his question, that the bulbs only cost 35 cents each, he remarked, "I believe I'll take a couple of them home with me." In the study club-cooperative action movement we are only beginning to realize that dynamos and power lines are also necessary to make our mountain neighborhoods centers of light.

NOVA SCOTIA FOUNDATIONS

In the most recent book from Nova Scotia, "Democracy's Second Chance," Mr. Boyle says: "I do not mean to suggest that it is easy to teach people through study clubs to build and run their own cooperative institutions. It is not. It is a hard job, going against the current, and it takes exceptional faith and persistence. The movement so far has merely scratched the surface. Wherever you find genuine successful cooperatives, you also find several persons who have caught the vital philosophy of the thing into their souls; and it is their vision and their dedication to it that makes success."

In "Masters of Their Own Destiny," Dr. Coady says: "The Antigonish Movement was naturally slow in the making. What we have today is the outgrowth of decades of work by many educators, clergymen and laymen."

APPALACHIA BEGINNINGS

We of this region have a variety of local backgrounds which have been developing for years through the work of mission agencies, schools and community centers. It is in these environments that our Conference Project has been aiding the local leaders in their experimenting with the study-for-action methods. Here and there, where effort has been most persistent and leadership consecrated to the task of nurturing democratic, cooperative

action, fruit is now appearing in visible form.

Farm machinery cooperatives; purchasing, producing and marketing cooperatives; cooperative stores in open country and student centers; cooperative recreation study and leadership; health cooperatives, and credit unions have been formed which we can now visit. There are only about twenty so far, but they are showing remarkable vitality. More than fifty neighborhoods have been experimenting with study clubs, which in time will likely lead to cooperative action.

STUDY-ACTION CENTERS

Hindman Settlement School was among the first, under the leadership of Miss Marvel, Miss Watts and other faculty members to interest a group of students in the study club. Action developed in the form of a cooperative store in the elementary school. For three years now this store has operated successfully. A little store, handling a very limited line of candles, paper and pencils, run by children in the grammar school sounds like a very tiny enterprise but it is mighty, because it is a cooperative run on Rochdale principles. The entire school and town have become aware of its power.

Studying Nova Scotia and their own campus, a group of students and faculty members in Asheville College, North Carolina, came to the conclusion that their store should become a cooperative. This store, run by a group of students, is in its third year of operation, doing an excellent job while winning and training leaders for cooperatives in the communities in which they will soon be teaching.

In the John C. Campbell Folk School, students and groups of carvers from surrounding neighborhoods are being encouraged to work out their problems through study clubs and cooperative action. One of the most successful groups is made up of young farm families now in their third winter of study and action. The Mountain Valley Cooperative board with its employees in the creamery, ice cream parlors, truck routes, store and feed departments has been meeting for study. The credit union has also been giving attention to its educational responsibilities. A new cooperative health association has been initiated this winter with study groups in three neighborhoods. Through these and other efforts the Folk School is sending out its light through study and cooperative action.

Much space would be required to tell of the Pleasant Hill farm machinery cooperatives, their

rapidly growing credit union, and the new building which is now being prepared for expansion of the cooperative store.

In recent issues of *We Will*, the remarkable growth of the Ravenscroft Cooperative store has been reported. They are now studying cooperative marketing for the large quantities of beans and potatoes which they are getting ready to raise this summer.

Big Lick, Allardt, Alpine and other communities have had their study clubs and active cooperatives which have been reported repeatedly. War conditions are bringing unusual changes but their leaders' faith in the democratic, study-action way of building remains steadfast.

The Cumberland Homesteads cooperative health association has had a series of headaches but belief in cooperation, and membership in the association, steadily increases.

Good news comes from the Hazard, Kentucky, dairymen's cooperative which has lately started operation in its new building.

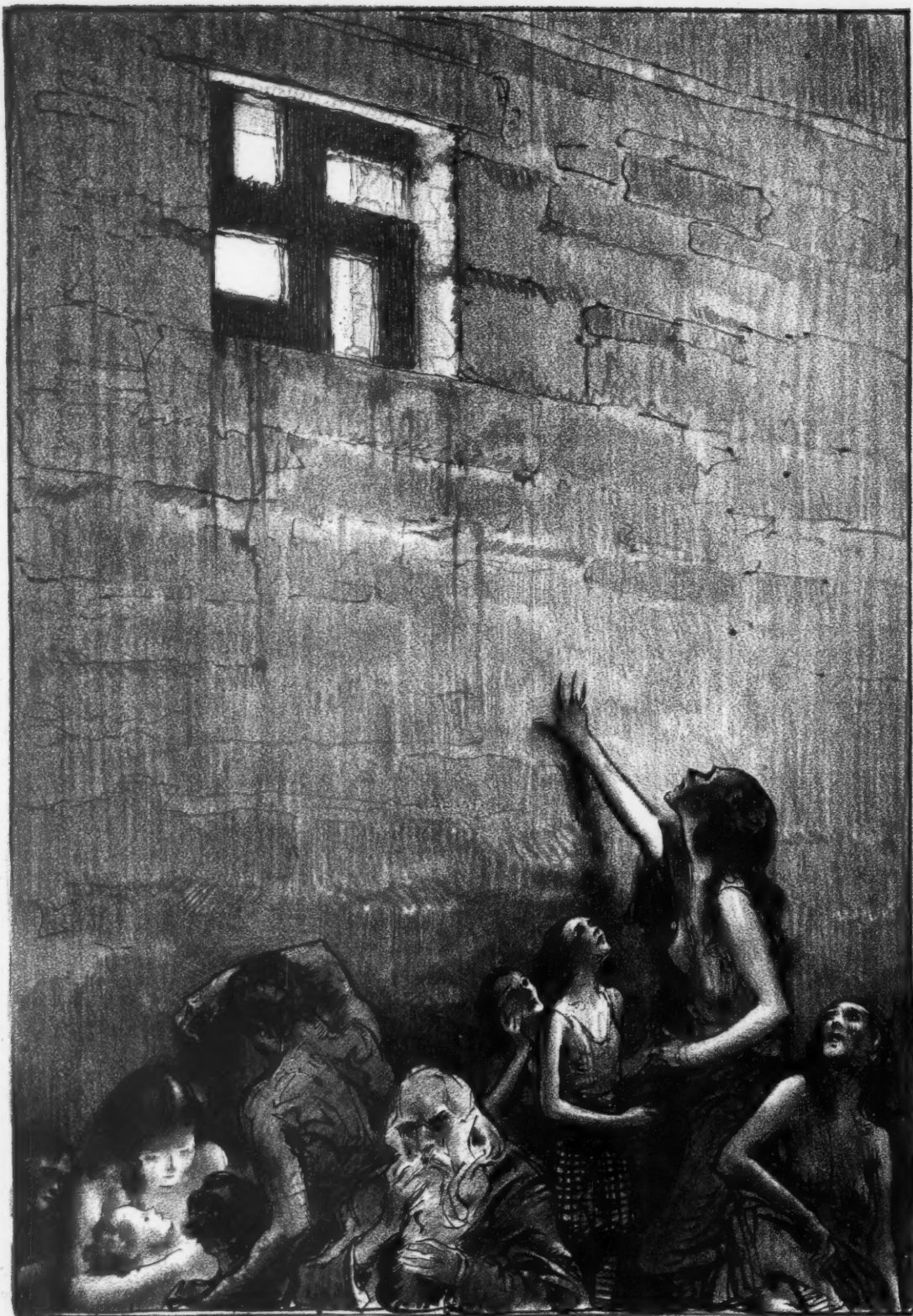
The Fentress County, Tennessee, farmers' cooperative has four lime spreaders going while it completes work on the by-laws and articles of incorporation following Rochdale principles.

COOPERATION IS A NECESSITY

Cooperation is more of a necessity for us than for the people of any other region. In order to develop a subsistence economy in our mountain and valley neighborhoods we must have cooperative organization. Many neighborhoods are located in remote coves. A large percentage of our families have always been without motor transportation. Supplies are bought from local small, inefficient stores. We must buy certain feed stuffs such as cotton seed meal, wheat products, meat proteins, poultry and dairy concentrates, farm machinery, and groceries from other sections.

ECONOMIC HANDICAPS

If we are to operate our little stock and crop enterprises efficiently we can not pay exorbitant prices for import necessities. We can not pay 25 to 50 per cent more for poultry feed, dairy feed or farm machinery than farmers in the level, fertile farming regions. Rather than to pay high prices for the supplies and donate his labor the mountaineer is correct in saying that he can buy sow belly for less than he produces it. After a while, though,



OLSON LOWELL

HITLER'S EASTER IN EUROPE — Courtesy of "The Churchman"

Spring



Spring

John A. Spellman III

as we all know, his standard of living declines until he can not even buy salt pork butts.

What I am trying to make very evident is that as individual mountaineers it is next to impossible for us to get out of the economic trap in which we find ourselves. As individuals we have gone down through other booms and will surely continue our decline in this war boom. When we leave home for outside work our little places go to pieces. Then during temporary boom periods the industrial centers with their high living costs consume all of the earnings of most of us.

NEIGHBORHOOD SALVATION

There is a way out of this economic prison for every one of our neighborhoods. By organizing cooperative purchasing, producing, and marketing we can, as groups of neighbors, lift ourselves up by our own bootstraps. Transportation facilities have made this possible. We will not attempt large-scale agricultural production, but only enough to make our subsistence enterprises efficient. In our nearby cities, towns, and roadside markets, a latent demand for quality produce can be developed through cooperative enterprise which will give us sufficient cash to pay for our mountain neighborhood imports.

Together with this subsistence agriculture we must develop small, neighborhood manufacturing which will give us cash income with which to build our institutions and buy the products of mass industry. Here and there in our mountains we are beginning to see cooperative communities emerging. If it could become clear as the noonday sun to each of us that cooperative, neighborhood action is the way out of our plight and that each of us, today, can begin working to this end, then we would become the most effective agents in this whole Appalachian Region.

PRODUCE FOR DEFENSE

"Production for Defense" is the very urgent call before us which we may help to answer and at the same time capitalize on for our future: (1) Production needs to be increased for our own subsistence, thus releasing other sections from helping to feed us. Many of our mountain counties have never produced enough meat, eggs, milk, or vegetables for their own use. (2) We may help to

produce for hungry industrial workers who will not be able to buy a full health diet if prices continue to rise. (3) We can help to increase production for the hungry millions in other lands after the war.

THE BIG OPPORTUNITY

Our counties have from 30 to 50 neighborhoods, in each of which there should be a study club guiding cooperative production for defense. Many farmers have sold their work stock and tools before leaving for the industrial cities. Labor on many farms has been decreased by men being drafted for the war. Unless these neighborhoods make an inventory of their equipment, order supplies in advance, and plan for cooperative effort, their production will certainly be reduced instead of increased. Now if mission and other professional leadership in each county can be directed to every neighborhood where the people are then aided in studying their own emergency problems and through literature, pictures, and discussion led to a vision of their neighborhood salvation, then the kingdom of God can be hastened for them and the wider world.

PRAYER

They said I didn't pray,
The people in the church . . .
I saw a silver spray
Bathing a slender birch,
Saw a sycamore tree
With white leaves caressing
Pools colored like the sea,
Deep blue and blushing.
I saw cows quiet feeding
On the sweet pasture grass,
Saw birds at the mating
And a lad and a lass,
An old farmer working,
Digging weeds from his corn,
Heard his daughter singing
At the birth of a morn . . .

Feeling these, I bowed, and stayed,
But they say I never prayed.

—DON WEST

From "Toil and Hunger"

Survey of Medical Service in Southern Highlands

A survey of medical service in typical mountain areas was made under the direction of the Committee on Health of the Mountain Workers' Conference. The statistical report is given herewith. Figures of human situations are never dull when the imagination clothes them with the flesh of living beings.

Number of communities surveyed—7.

Number of families interviewed—395.

Number of living children in these families—1478, with an average of 3.6 per family.

Average number per family—5.7.

Average cash income per family—\$320.00 per year, or approximately \$1.00 per week per member.

Number of children dead—288, or 7 to every 10 families.

Cases of illness averaged about 2 per family for the year.

The amount expended for medical care averaged a little over \$5.00 per person for the year, or about \$27.00 per family.

There were 60 births and 20 deaths during the year with a doctor's care at 12 of the deaths and 32 of the births.

Dental care was needed in 326 of the families, but 193 of them had no way to get it.

How many with a cash income of—

\$200.00 or less.....	131
\$500.00 or more.....	86
\$200.00 to \$300.00.....	60
\$300.00 to \$500.00.....	63

340

How many with produce raised valued at—

\$200.00 or less.....	246
\$500.00 or more.....	9
\$200.00 to \$300.00.....	33
\$300.00 to \$500.00.....	20

309

How many with cash income and produce valued at—

\$200.00 or less.....	101
\$500.00 or more.....	116
\$200.00 to \$300.00.....	56

\$300.00 to \$500.00..... 97

370

How many spend nothing for medical care.... 80

\$10.00 or less for medical care..... 94

\$10.00 to \$25.00 for medical care..... 75

\$25.00 or more for medical care..... 91

340

How many spend nothing for medicine..... 24

\$10.00 or less for medicine..... 272

\$10.00 to \$25.00 for medicine..... 33

\$25.00 or more for medicine..... 17

346

How many spend nothing for medicine and medical care..... 25

\$10.00 or less for medicine and medical care 141

\$10.00 to \$25.00 for medicine and medical

care 75

\$25.00 or more for medicine and medical care 139

380

There had been 64 cases of hospitalization during the year, 60 lived more than 10 miles from the hospital; 56 more than 25 miles; 21 more than 50 miles; and 14 more than 100 miles.

Cost of doctors' visits—

\$10.00 or less..... 210

\$10.00 to \$20.00..... 138

Over \$20.00..... 22

370

"If all who now are clothed and fed,
With comfort as their daily right,
Could suddenly be made to feel
Deep as a driven blade of steel
The terror of the poor man's plight,
The agony of lacking bread—
What throes of grief, what bitter blast
Of agony would shake the earth!
What furious demands be hurled
For justice and a kinder world!"

The Deficit in Medical Service

ALVA W. TAYLOR

In this number we seek to give a picture of the medical deficit in the nation as well as in our mountain area. The survey made by the Committee on Health in the Southern Highlands is, we hope, only a beginning of such studies by the Conference. In the next issue we plan to give examples of solutions being tried out and experiments that have proven themselves.

"It requires no surveys or dialectic discussion to recognize that this one-third of our population has not the money with which to purchase medical care."—Dr. Ernest T. Boas, professor of medicine at the College of Physicians and Surgeons, Columbia University.

An analysis of approximately 58,000 records, seeking to answer some questions that health workers in schools and administrators planning school-health programs have long been asking, is given in "School Health Services; A Study of The Program Developed By The Health Department in Six Tennessee Counties, by W. Frank Walker and Carolina R. Randolph. Commonwealth Fund, New York, 1941, 198 pp. \$1.50.

Among the conclusions reached are the following:

1. Repeated examinations did not appear to increase the rate of corrections except in the case of visual defects.
2. The presence of a parent at the examination proved to be a more important factor in securing correction of defects than a nursing visit to the home following the examination.
3. Only 33 per cent of dental defects, about 4 per cent of throat defects, and 12 to 13 per cent of visual defects were corrected following an examination.
4. The correction of visual, dental, and tonsil defects was higher among young children if a parent was present at the examination.
5. There was a significant drop in the incidence of dental, throat, and nutrition defects among 6-year-old children entering school in 1936 as compared with 1930.
6. Systematic attention to infants and pre-school

children was seen to yield a return in terms of a lower incidence of dental and tonsil defects at the age of 6 years. No difference was noted with regard to visual defects nor, interestingly enough, with regard to nutrition defects.

7. There is evidence of improvement in the health status of 12-year-old children between the years 1930 and 1936.

Doctor and dentist bills for families of urban wage earners and clerical workers add up to an average of approximately \$34 a year, according to a survey of 14,469 urban families in 42 cities in 1934-36, made by the U. S. Bureau of Labor Statistics, as reported in the May, 1940, issue of the MONTHLY LABOR REVIEW of the U. S. Department of Labor. "Other medical costs such as medicine, drugs, health and accident insurance bring the total bill for medical care to an average of slightly more than \$59 a year," the report said. "Out of the total bill of \$59 about \$13 went to the family doctor. Dental service took approximately \$11 a year, medicines and drugs accounted for \$10, hospital expenses took almost \$6, and the remaining \$19 went for eye glasses, accident and health insurance, and miscellaneous medical expenses. The aggregate expenditures for health protection represent an average of \$16 for each member of the family. This sum is not within hailing distance of the \$76 per person which has been estimated by competent authorities as the cost of adequate medical care on a free-for-service basis.

"Dollar-and-cent outlays for medical and dental care step up as families attain easier circumstances. Families in the \$2,700 to \$3,000 income group, for example, average \$109 a year for health protection and those with incomes of \$3,000 and over . . . \$115. At the other extreme, families with incomes of \$500 to \$600 spend only \$22 a year for medical and dental care.

Comprehensive and recent data about the extent of acute and chronic illness in the nation were gathered by the National Health Survey of the

United States Public Health Service with the aid of grants from the Works Progress Administration. Information was obtained by a house-to-house canvass of 740,000 families in urban communities in 84 cities in 19 states and 36,000 families in selected rural areas in three states, between October 1, 1935, and March 30, 1936. The data were presented at the National Health Conference in Washington, D. C., July 18-20, 1938, called by the Interdepartmental Committee to Coordinate Health and Welfare Activities.

Opening the Conference, Miss Josephine Roche, the chairman of the Interdepartmental Committee, summarized factual material in the survey and other studies made for the Committee, as follows:

"That the gross sickness and mortality rates for the poor in our large cities are as high today as they were for the nation as a whole, half a century ago.

That among families on relief canvassed in the National Health Survey, acute illness is 47 per cent more prevalent than among families with incomes of \$3,000 or over.

That non-relief families with incomes of less than \$1,000 experience twice the rate of disability through sickness that families in the higher-income group experience.

That no physician's care is received in 30 per cent of serious disabling illnesses among relief families or in 28 per cent of such illnesses in families just above the relief level.

"That infant mortality is high wherever economic status is low.

"That half of the two million babies born each year—a million babies—are born to families either on relief or with less than \$1,000 annual income, and that a great majority of the mothers of such low-income families do not receive adequate prenatal care.

"That one-half to two-thirds of maternal deaths are preventable and that the death rate of infants in the first month of life can be cut in half.

"The women and men . . . from rural sections of our land can translate into human realities the statistics which show that 40 per cent of the counties in the United States have no registered general hospital; that more than two-thirds of the states have fewer general hospital beds than are considered adequate for professional standards . . ."

"Ten diseases cause three-fourths of the deaths

in this country. Seven of those ten diseases have twice as high a death rate among the poorest third of the population as they have among the upper two-thirds.

"The seven diseases that are conspicuously economic in their incidence and fatality are heart disease, cancer, pneumonia, influenza, kidney disease, tuberculosis and syphilis.

"The death rate from respiratory tuberculosis among unskilled workers is seven times as high as among professional people.

"Pneumonia kills three-and-a-half times more unskilled workers than professionals.

"The syphilis death rate for unskilled workers is double that of professional people.

"The cancer death rate among unskilled workers is 50 per cent higher than in the professional class.

"It is a little grim to realize that the battle of health vs. disease is not a battle of man vs. microbe. It is primarily a battle against faulty social and medical organization."

The Committee on Costs of Medical Care and the United States Public Health Service have made it clear that illness strikes with more devastating force the families of those least able to bear the expense. They say:

"The number of days of disability per person per year from disease, accidents and other impairments for all age groups is materially higher for families on relief than for non-relief families, and for every age group except that under 15 years the number of days of disability is greater for non-relief families with incomes below \$1,500 than for those above that figure. The great majority of wage earners receive less than \$1,500 per annum.

"Accidents are more frequent and more serious, judged in time of disablement among persons in relief families and non-relief families with incomes below \$1,500 than in better income groups. There is more illness and for longer periods among the unemployed than among the employed.

"Obviously there is a close relationship between employment income and health. Ill health may force an otherwise self-sustaining family to accept relief, and persons on relief or unemployed can afford little either of preventative measures or of care for those needing it. The consequence is plain in the longer duration and more frequent ailments.

"Chronic diseases lay a heavy burden on the

economically weaker families. The National Health Survey of 1935-36 revealed that the relief group suffered 87 per cent more chronic illness than families with incomes over \$3,000, and non-relief families with incomes under \$1,000 had an illness rate 42 per cent higher than the \$3,000 group.

"Over half the persons for whom chronic disease was reported were under 45 years of age. This means temporary or perhaps permanent disability for many wage earners.

The findings of the Federal Interdepartmental Committee appointed by the President to investigate the state of the Nation's health were summarized by Dr. Abel Wolman in the *Journal of Public Health*.

Some of those findings are listed briefly below:

a. Fifty million Americans are in families receiving less than \$1,000 income a year.

b. For the 10 most deadly diseases, the death rate is almost twice as high among unskilled workers as among professional workers.

c. The gross sickness and mortality rates of the poor of our large cities are as high today as they were for the Nation as a whole half a century ago.

d. No physicians' care is received in 28 per cent of seriously disabling illness among the belt of normally self-sustaining families just above the relief level.

e. In the case of disabling illness lasting a week or more, 1 person out of 4 receives no medical care whatever among 20 million people in the relief groups, or among the 20 million people above that level who can purchase it only at risk of curtailing food, clothing, shelter, or other essentials of health and decency.

f. Over 40 per cent of the counties in the United States do not contain a registered general hospital to serve their total of 17 million people.

g. There are counties in the United States where for a 5-year period there were no maternal deaths; there are others where the maternal death rate is more than 200 for each 10,000 children born.

h. In 1936 nearly a quarter of a million women did not have the advantage of a physician's care at the time of delivery.

i. For the great majority of the million births attended each year in the home by a physician, there is no qualified nurse to aid in caring for mother and baby.

j. One-third of the 35 million children under 15

years of age in the United States belong in families able to pay but little for medical care.

k. Every year 70 million sick persons lose more than 1 billion days from work.

l. Workers in industry have a life expectancy approximately 8 years less than non-industrial workers.

m. For respiratory tuberculosis, the death rate among unskilled workers is seven times as high as for professional workers.

n. In 27 iron and steel towns the death rate from pneumonia is two-thirds greater than in the United States as a whole.

o. A million workers are exposed to the hazards of silicosis.

p. Health supervision is inadequate in most industrial plants employing 500 or less workers, yet these represent some 62 per cent of the working population.

q. On the average day of the year, there are 4 million or more persons who are temporarily or permanently disabled by illness—unable to work, attend school, or pursue their customary activities.

r. Among gainful workers, there are on the average probably 7 to 10 days of sickness disability—in the course of a year—but these disabilities range from a day, a month, a year, to a lifetime.

Vice President Wallace, speaking before the National Nutrition Conference in Washington May 26, 1941, said: "At least three-fourths of the people of the United States do not have what can be called good diets by any reasonable standards. At least 40 millions are suffering from very bad diets. It is not surprising that 40% of the young men examined for military service are being rejected because of physical disability."

The Conference reported to the President that it was vital to make immediate and full use for the "newer knowledge of nutrition" in the present national emergency not only for the benefit of armed forces but for all workers in industries and the civilian population as a whole. Full use of practical devices was urged, such as the Food Stamp Plan, free school lunches, low cost milk distribution, to bring nourishing, adequate meals to those who could not otherwise afford them, and also help distribute food surpluses at a fair return to the farmer.

"Forty-five million in this country are underfed

at this very moment," said Walter West, executive secretary of the American Association of Social Workers, at a meeting of the Association in Philadelphia, on May 29, 1941. "There are millions of our low income families, many of whom have been on and off relief during the last ten years, who do not have the funds to buy the necessary food items required in a balanced diet."

Henry Ford once said that there had never been an over-production, but always an under-consumption.

The problem is *not* lack of food. There is abundant production—but *great underconsumption*. Department of Agriculture authorities say that two-thirds of the population has an average cash income of only \$69 per family per month, and 20,000,000 of them can spend only 5 cents a meal for food.

33 millions of our people have good diets, 58 millions have poor diets, 40 millions have very poor diets.

A social worker in the Southern Highlands who has lived and worked in her native county all her life and knows all the people says:

"My regular relief roll is, by actual count, 587 families, and the best check I can get on the number who can even pay a doctor to call in the home is less than 10 per cent; those who have had some medical service in the last year is around 25 per cent, and all of this service has not been paid for.

The following would be my statement;

75 per cent of families we serve cannot and do not have medical service. 25 per cent can get

but do not always have sufficient service and cannot pay for all of even that."

No professional group does more for the common welfare than does the medical profession, and none does more charity work, but among doctors as among all other groups there are those who retard progress. Those who saw Paul Muni's remarkable portrayal of Pasteur in the movies or who have read the biography of that great scientist can efface the picture of opposition by medical men. Most of us have read of the condemnation of bath tubs when introduced into this country only about a century ago. Buckle, in his *History of Civilization* relates the following:

When, in the year of 1760, some bold men in the government proposed that the streets of Madrid should be cleaned, so daring a suggestion excited general anger . . . The medical profession, as guardians of the public health, were desired by the government to give their opinion. This, they had no difficulty in doing.

They had no doubt that the dirt ought to remain. To remove it was a new experiment; and of new experiments it was impossible to foresee the issue. Their fathers having lived in the midst of it, why should not they do the same? . . . Even the smell, of which some persons complained, was most likely wholesome. The air being sharp and piercing, it was extremely probable that bad smells made the atmosphere heavy, and in that way deprived it of some of its injurious properties. The physicians of Madrid, therefore, were of opinion that matters had better remain as their ancestors had left them, and that no attempt should be made to purify the capital by removing the filth which lay scattered on every hand.

A Model Cooperative County Dental Program

A cooperative dental program has been worked out in Hawkins County, Tennessee. The program, as worked out by the superintendent of county schools, the county health unit and two local dentists is given by them as follows:

In consideration of the need for an organized program to coordinate the dental health activities

of the county health department, the school agencies and the practicing dentists of Hawkins County, the following plan is offered as a means of meeting the dental needs of under-privileged children of this county:

a. Any school, civic agency or individual wishing to provide necessary dental services for school or pre-school children (of its community) whose

parents are otherwise unable to provide these services for them, may request dental service at the rate of five children per appointment.

b. Appointments *must* be made through the office of the county health department.

c. In return for the services to be rendered, the dentists are to be paid at the rate of \$2.00 per hour, or \$7.50 per three and three-fourths hours appointment. Of this amount two-thirds, or \$5.00 is to be paid by the local school civic agency or individual sponsoring the service. The remaining one-third, or \$2.50, will be paid *directly* to the cooperating dentists by the Tennessee Department of Public Health. (This amount is not to be construed in any way as representing the actual value of the services rendered, but is a voluntary adjustment offered by the cooperating dentists as their contribution to the dental program.)

d. The aforementioned appointments must be requested at least 5 days in advance.

e. The inability of parents to pay for dental services needed by their child or children must be approved by the teacher who is in a position to ascertain the economic status of the family. If the teacher is unable to ascertain the facts, she must get a responsible citizen in the community to pass on inability of parent to pay. Each dentist reserves the right (and will be expected) to refuse treatment to any child who, in his judgment, is ineligible for such treatment.

f. A list of the eligible children who are to receive dental treatment must be submitted to the county health department at the time of each request for appointment, and must be signed by teacher (and in cases where necessary, by any person who was asked to pass on parents' inability to pay).

g. Pre-school children and children of the elementary schools of Hawkins County, only, whose parents are *unable to pay* for the dental services, are to be included in this program.

h. To each group of five children for whom a dental appointment is made one adult from the school or community must be assigned for the responsibility of transportation and care of children during the time of the appointment.

i. The required local payment of \$5.00 per appointment period (3.3/4 hours) *must* be made at the time of each request for appointment, and no

appointment will be assigned until the necessary funds have been made available for this purpose. All local funds due for dental services are to be collected by the health officer and paid by him to the cooperating dentists. Payments made directly to dentists by voluntary agencies or individuals will not be subject to the matching arrangement provided in this program.

j. It is to be understood that each dentist will make every effort to complete all necessary dental corrections for each child treated during the designated appointment period but because of individual variations in the amount of dental service needed by different children, complete service cannot be assured for any child without previous examination by the dentist.

k. Dental certificates will be awarded only to those children for whom all necessary dental corrections have been made, in accordance with dental health standards adopted by the Tennessee State Dental Association and approved by the Tennessee Department of Public Health.

Making the community Christian is not only to practice the gospel of preventive morality, but it is to build up the Kingdom of God, for that kingdom is the winning of all those influences that surround us to the will of God. The Kingdom is within, but it must get without also or it will not stay within. Like the leaven, it works its way until all is leavened. Business, recreation, politics, community relations—all become Christian in their motive and conduct.

Where evil is, there the kingdom is not, and where the kingdom is, evil is not. Evil is a drifter; like bad air it settles into the low places and it drifts out and out if not driven away. But good is a propulsive force; it drives out evil and purifies the moral atmosphere. It is the business of the church to drive out all manner of evil and to drive in all manner of good.

There is a social evangelism as well as a personal evangelism, and the more we have of the former the less will we require the latter, for when the community is made Christian fewer will take the evil way, and there will be a larger measure of righteousness in all men.

The School Lunch Program

W. M. C. HEADRICK,

Field Supervisor, Save the Children Federation

At the staff meeting of the Save the Children Federation held in Knoxville just prior to the meeting of the Conference of Southern Mountain Workers, considerable time was devoted to the subjects of gardening, canning and school lunches for the 1942-43 school term. Plans were made for school gardens and canning this summer both in individual school districts and in cooperation with the official and other agencies. The group was fortunate in having as a speaker Miss Ova R. Cox, who supervises 23 Eastern Tennessee counties in the WPA program.

Miss Cox explained that the original purpose of the WPA garden and lunch program was to give jobs to the unemployed and to offer hot lunches to undernourished and needy children; the object now is to feed every child in every school. She has 413 schools in her area. There will be some 600 acres cultivated, or an average of about 25 per county. Instead of having individual school gardens in a county there will be a centralized garden plan which is designed to produce more with less labor.

In each county the local Board of Education is the official sponsor, but the local Parent-Teacher Association, mothers' groups, Save the Children Federation committees, etc., are really the active groups supporting the program with the assistance of the Board and the County Court. The sponsor furnishes the physical equipment and buys the food to supplement surplus commodities and that raised in the garden. It is probable that Federal surplus commodities cannot be expected as in the past. Vegetable seeds are to be furnished by the government, but early cabbage, sweet potatoes and possibly some other seeds are to be furnished by the sponsor. One acre of cane for sweetening is urged.

It was brought out that many garden and canning workers as well as the cooks will have had little experience, so all will be given a practical

background in nutrition. Training of workers in subjects other than simple nutrition include personal hygiene, safety, food service, good house-keeping, work organization and good gardening and canning methods. The sponsor will have to furnish fertilizer, team, tables, vats and other equipment for canning.

The service is not limited to WPA schools, nor will the school be required to have a WPA worker. Schools will participate by shares, of say \$10.00 to \$20.00 per share, based on 25c to 50c per child to be fed, and there will be fair, equal distribution of preserved foods. Screening will be required for the canning centers. Sponsors will have to provide transportation for workers and produce. Provision is made for canning to be done at the central canneries for schools that do not participate in the full WPA plan but only on the basis of free lunches served and the number of children receiving surplus commodities where the cafeteria is privately owned.

Miss Cox further brought out that the new program cannot be uniform and iron clad in all mountain counties, or even in one area, such as hers.

An interesting point was how children become accustomed to eating foods that are new to them; for instance, whole wheat bread, and how with the advent of better foods in the schools the idea is gradually adopted in the homes.

American democracy was initiated in a protest against authority and on behalf of the rights of the individual. This hardy, individualistic pioneer life was admirable soil for the rooting and building of democracy, but rural socialization is as inevitable as the process of the suns. Rural economies, education, civic life and inter-communication are experiencing epoch-making changes. Religious institutions in the country must undergo the same experience.

The War and Subsistence Farming

This war is going to cost the American family more than taxes. Leon Henderson says standards of living will go back to those in the depths of the depression. The great majority of our mountain folk live on farms. As never before social and religious workers can urge and educate on the great new movement for subsistence farming. We are indebted to Mr. Kenneth L. Dougal of the Asheville Farm School for the following practical suggestions:

To keep the family in good health each person should have plenty of milk, green or leafy vegetables, tomatoes or citrus fruits and potatoes, also some kind of meat, eggs, cheese, or beans, some kind of cereal or bread. These foods will give a good daily diet for each member of the family.

To provide these necessities for a family of five, we need at least two cows giving one and one-half to two gallons of milk a day, a steer weighing at least 500 pounds, two hogs weighing 250 pounds each, forty to fifty chickens and about 150 dozen eggs, and also fish and game in season. Fruits and vegetables may be supplied from two acres of ground. A large variety and quantity should be grown to provide fresh vegetables and enough for canning. Most mountain farms will produce good fruit and berries. Twenty-five fruit trees and seventy-five berry vines, including apple, pear, peach, cherry, plum, grape, and a variety of berries will be sufficient. An acre of wheat for flour and one-half acre of corn for meal will help provide a well rounded diet. About the only necessity that must be purchased is sugar, which may be supplemented to some degree with honey.

The demands upon the poultry industry are increasing rapidly as we enter 1942. This is partly due to the shortage of storage eggs and to increasing demands from our armed forces. Exports too are increasing. This industry is asked to increase an already increased production by 7 per cent during 1942. The burden of this demand must be carried by the small poultry farmer. It means culling out nonproducers and better feeding practices.

The average farmer doesn't know what his hens

are doing. His farm work keeps him busy and he pays little or no attention to his chickens. They roost in trees the year round and get their feed and water when and where it can be found. This accounts for the belief that it does not pay to keep poultry. It is estimated by some poultry experts that the first 70 eggs a hen lays go to pay for her feed and care and above that the profit begins. The average of our nation's farm flocks hover closely about this figure. The cheapest chicks you can get from accredited hatcheries have a background of not less than 200 eggs per year and with a little care these chicks will produce well over 100 eggs annually.

Eggs rank next to milk in the quality and quantity of nutrients they contain. We expect our government to make more and more use of them in the future.

The sheep industry is an old one but it has never been more important than it is today. The need for wool clothing for the men in service will be increasing as time goes on and large increases in the number of sheep will be necessary.

Sheep are easy to raise and require very small amounts of feed to thrive. Many farmers keep them to clean up fence corners and fields of weeds and grass. Usually they will do well on what would otherwise be waste land.

There are opportunities in the mountain area for sheep production. Land that will support one cow will support 5 to 7 sheep. Mountain pastures and woodlands often will not support cattle because the grasses have been crowded out by weeds, briars, brush, or often dry out too quickly to support a heavy covering of grass. Cultivation, fertilizing, and reseeding will help this condition. If this isn't done, there is danger of over grazing with either cattle or sheep.

There are two drawbacks to sheep raising in the mountains. The main one is sheep killing dogs. They seldom bother except at night, so a good dog-proof coral may serve as adequate protection against this menace. The other problem is the pulling or losing of wool by briars or brush which may not be too big a problem if the pastures are not cultivated and kept up.

Many people in the mountains who weave are

having some difficulty in getting yarn. It may be that they soon will be unable to get any at all. This may mean producing their own. Here is a rare opportunity; producing and processing their own material for greater profit.

In order to supply the needs of his country, the farmer's resources will be taxed to the limit. I believe the American farmer is better equipped to tackle the problem than he was in 1917 and will consequently come out in better condition. With this thought in mind I have listed a few things the farmer can resolve to do in 1942, not only for his country but also for himself and the generations that are to follow him:

1. Save the soil through proper conservation methods.
2. Increase soil fertility.
3. Improve pastures.
4. Grow more garden and truck crops.
5. Grow necessary livestock feeds at home.
6. Put extra cropland into crops the government will need.
7. Keep an extra cow.
8. Produce more eggs and poultry.
9. Repair tools and equipment now.
10. Provide a balanced diet at home for the family.
11. Safeguard health.
12. Keep good records.

These are a few of the things all of us can do during the coming years to see that America does not fall under the yoke of the "Tyrant."

The crucial problem in rural religious life today is that of over churching. It is safe to say that three-fourths of our rural communities have more churches than they can support; thus it often comes about in all these communities that the very institution that was designed to promote brotherhood and cooperation is doing most to prevent it. If we allow the vested interests of the churches, as represented in our denominational organizations, to defeat cooperation in the rural community, we are allowing them to defeat the Kingdom itself.

In the days of our fathers the neighborhood church and the market town were the only places where country folk could meet for social intercourse. Religion profited as the beneficiary of social interest. Today good roads have reduced the time factor in travel and brought things that were once a half-day distance down to an hour's auto ride.

THE FOLK FESTIVAL

The bleachers were well filled on the night of April 11th, when the 156 folk dancers from 14 centers in the Southern Highlands, took their places on the floor of Seabury gymnasium at Berea College for the annual Folk Festival, under the auspices of the Southern Mountain Workers' Conference. The Festival Chairman, Frank H. Smith, announced the musicians and dance leaders and the show was on. Professor Smith describes it as follows:

These light-footed, happy young folks carried garlands of redbud and green leaves. In swift and beautiful succession followed a rich variety of American, English and Scandinavian country dances, and singing games, Morris dances, and the exciting Flamborough Sword dance. Mr. Smith explained, between dances, a little of the ceremonial history of the Morris dances, which are done in separate sets, by men and girls, wearing bells on their legs, the boys also wearing bright ribbons called baldricks. The girls' dresses, however, were so bright and gay that they needed no embellishments. The Morris dances were Country Gardens, Lads O' Bunchum, Beau Setting, and 'Bacca Pipes. The last-named was a solo dance performed by about two dozen of our pretty mountain girls.

After about ninety minutes of breath-taking dancing, the audience left the Seabury gymnasium mostly saying "It makes a good show, and it looks like a lot of fun for the dancers."

Dancing is not all that happens at the Folk Festival. A Social Room was introduced this year under the capable leadership of Mrs. Katherine Rohrbough, who taught and otherwise explained a fascinating collection of traditional puzzles and games from all over the world. Included among these games were Nine Men's Morris, Go Muko, Ruma, Wari, Chinese Friends and others.

Two folk plays were presented. The Highland Institution students gave "The Old Game," an amusing old folk drama, showing the domestic trouble of a simple-minded husband who "would like to see some signs," as to how much love his wife really has for him. The comical experiment and the "sad" climax simply proved the truth of Uncle John's maxim, "Give and take, that's the secret."

The Stagecrafters of Transylvania College directed by Prof. J. T. Salek, presented "Gammar Gurton's Needle," believed by some scholars to be the oldest, and by others the second oldest, extant English play. The performance was pre-



"The high spot in our annual mountain Folk Festival"

faced by an able address on American Folk Drama by Mr. Salek. The acting was lively and excellent. These two dramatic performances were much enjoyed by the audiences.

Music had an important place in the Folk Festival. Miss Gladys Jameson gave an illuminating address on "Traditional Music of the Mountains," which was illustrated by selections of the older ballads, sung by the Berea College Ballad Singers. Mr. Sherman Cook played his dulcimer in the manner of a great artist. The dramatization of two ballads by Ruth Cornett, a Berea College senior, assisted by two Foundation students, Ann Hively and Ralph Day, was well received. Eight students from Hindman Settlement School, led by Pauline Ritchie, recreation director at Hindman, sang several ballads. Miss Ritchie then responded to an invitation to do some singing on her own account. Hindman has always furnished some of the musical leadership at the Folk Festival. The group singing which occurred at several sessions was led by Miss Marie Marvel of the Conference of Southern Mountain Workers.

The schools, colleges, and communities participating in the Festival were as follows: Alpine Rural Life Center, Alpine, Tenn., Alvan Drew School, Pine Ridge, Ky., Berea College Country Dancers, Clifftop Folk Center, W. Va., Highland Institution, Guerrant, Ky., Hindman Settlement School, Ky., Lees College, Ky., Lexington Folk Dance Center, Narrow Gap Chapel, Ky., Neighborhood House, Wilder, Tenn., Pine Mountain Settlement School, Ky., Princeton Community Group, W. Va., Stuart Robinson School, Ky., Sue Bennett College, London, Ky., and Transylvania College, Lexington.

The Mountain Folk Festival Committee for the coming year consists of Georg Bidstrup, Brass-town, N. C., Victor Oberhaus, Pleasant Hill, Tenn., Mrs. Risner, Guerrant, Ky., Marie Marvel, Conference of Southern Mountain Workers and Frank H. Smith, Chairman.

Spectators at the Folk Festival have always been generous with their praise for the general beauty and joyousness of the occasion that brings some one hundred fifty young people from all parts of the mountains of the Southeastern states, but this year new phrases were being used.

A leading minister said he was stirred with the spiritual significance of the occasion. He praised

the efforts that released high spirits of youth in this highly cooperative endeavor.

Leaders of groups felt an unusual maturity in individuals although the age level was probably lower than previous years because of war conditions. One leader suggested that this was doubtless due to years of training in this cooperative play that was coming forth now in a well rounded social personality.

There was evident a common bond of feeling towards a constructive, beautiful performance in the final open evening program. Yet everyone spoke of the free flowing style of dancing and the definitely superior group dancing. Music and dramatics came in for a generous share of this year's festival. Two splendid folk plays were given and an entire hour and half session was devoted to ballad singing by various groups. A new high was reached in general appreciation of the rich musical culture of the mountains and careful contrasts noted between it and the so-called "hill-billy" music for which we are unjustly blamed.

Educators from Iowa and Colorado came to take notes on this fine expression of folk culture that might so easily have been lost to the world and to the folks of this region had not Kappa Delta Phi recognized a new means of welding folks together in democratic practices through recreation.

BALLAD SINGER

He sang in quiet places
Along his mountain ways
Where wrinkled mountain faces
Showed tracks of weary days.

He sang his songs of living,
Of corn in rocky soil
And men and women giving
Their lives to mountain toil.

He never heard the praises
Of fame and loud acclaim
Which oft the rabble raises
At mention of a name.

But he saw furrowed faces
And felt the calloused hand
Of men in quiet places
Where lonely cabins stand.

—DON WEST

From "Toil and Hunger"

THE REVIEWING STAND

The Friendship Press is the publishing agency for the Missionary Education Movement. They publish many books of interest to all religious, social and missionary workers. We note here three of special interest in these war days. Their address is 156 Fifth Avenue, New York.

CHINA REDISCOVERS HER WEST; Edited by Yi-Fang Wu and Frank W. Price. \$1.00.

Contributions to this excellent volume are made by a score of Chinese, including Madam Chiang-Kai-Sheck, and of Americans who, like Dr. Price, have lived long in China. The China of today is a surprise to the world and has won a respect that puts her in the forefront of nations. China has not only a great history and culture, but a national stability, patriotism and fighting courage that astonishes the world, including, no doubt, her enemies. In this very readable volume of 210 pages almost every phase of the life of the New China is treated. Mayling, China's First Lady, stands beside our own First Lady as a humanitarian, a seer of a better future for the common people and an eloquent moulder of public opinion on behalf of the better way of life.

FROM CARABAO TO CLIPPER; by E. K. and I. W. Higdon. \$1.00.

Mr. and Mrs. Higdon were for many years missionaries in the Philippines. Mr. Higdon was a teacher and organized and became secretary of the National Christian Council and Federation of Churches there. Mrs. Higdon was a teacher, a writer and a witty observer. This little volume of 120 pages is one of the most informing and readable missionary volumes ever to fall in this reviewer's hands. It tells the story of the development of the Philippines and weaves through it, like a silver thread, that of the missionary enterprise. It is never "preachy" nor propagandist but just a human interest story of customs, events and social progress that tells without special pleading why the Filipinos fight with us today, instead of like the Burmese, with the enemy.

THE HAWK'S DONE GONE, by Mildred Haun
Bobbs-Merrill Company. 290 pages. \$2.50.

Reviewed by LAWRENCE E. BOWLING

Jesse Stuart has given us the robust, rip-snorting type of yarn characteristic of the mountaineers of the Southeastern Appalachian Region. James Still has portrayed the more modest, tender natures of these people. Now Mildred Haun writes a stirring book about East Tennessee folk in which their superstitious beliefs are interwoven with the comic and the tragic aspects of their lives.

Like Jesse Stuart and James Still, Mildred Haun has done graduate study in English at Vanderbilt University, where she received the master's degree. Her thesis was a study in the ballads of her native Tennessee hills. From Vanderbilt, she went to the University of Iowa, where she was doing graduate study in creative writing when her book was accepted for publication.

The Hawk's Done Gone is a collection of twelve short stories and a prologue. These stories may be read as separate units or as one long narrative. Grandma Kanipe, ninety-two-year-old midwife of Cocke County, sits looking at the record of births, marriages, and deaths in the family. After her man, Ad, and his boy, Linus, have got through scrapping up and selling off to antique hunters every available article about the place, this Bible is all that Grandma has left, and she has to keep a protective hand on it.

While thus day-dreaming over the dates on the pages before her, Grandma Kanipe recalls a story about each character. What she doesn't know of the joys and sorrows of these people is not worth worrying about. Her explanations of many happenings depend upon supernatural elements in which we generally do not believe, but the reader does not criticize Grandma Kanipe for this. Her approach is so sincere and convincing that he finds himself believing with her.

In writing of this book, Miss Haun knows whereof she speaks. These are her kind of people, among whom she has lived. When she puts statements into the mouth of Grandma Kanipe, they are the exact words and expressions that would be used by such a person. Miss Haun's characters are the real thing. Probably no other author has

ever used the mountain idiom more effectively or more fluently than Miss Haun does in this book.

If you like story-telling with the suspense, the sincerity, and the conversational mellowness common only among the old-timers, you will enjoy perusing a copy of *The Hawk's Done Gone*.

SOUTH OF GOD

By CEDRIC BELFRAGE, 346 pages \$2.50,
Modern Age Books

This is the biography of Claude Williams, a minister of the Gospel who has chosen to adventure on behalf of righteousness, asking few questions as to what might happen to himself. It is the story of what happened to him when he dared to make that venture in the kingdoms of cotton and coal.

He was born the son of a poor cotton farmer, worked his way through college, won an officer's epaulet in the Army, began his ministry as a "Soul Saver;" but gradually became convinced that the Kingdom of God meant social justice here and now. He took a church where coal and cotton lived on poverty wages and devoted himself to those who existed upon them. Here his battle with institutionalism in the church and officialdom in the labor unions drove him out of both, but failed to sever him from his devotion to the cause of "the least of these." He suffered poverty, persecution, went to jail, was beaten by plantation vigilantes but persisted in helping to organize the cotton tenants and share croppers, never losing his deep conviction that only the teaching of Jesus concerning the Kingdom of God as social justice here and now will bring a good society.

Convinced that in the fundamental social teachings of Christ and the prophets lies the way to securing social justice and that the share croppers' church is the best instrument through which to work, he is now devoting himself to instructing the preachers in them, white and black alike, in the teachings of the prophets and Jesus.

Belfrage's story of his life and work is as realistic a piece of writing on the Southern scene as anything yet written, but with the background of actual events and the real incidents in the life of one who dares to adventure for righteousness as a minister of the Gospel, it is "truth stranger than fiction." Claude Williams could say of himself as did Isaiah of old: "I let them lash my back. I never hid my face for shame of insult."

The Group Ministry Plan; by Aaron H. Rapkin, Department of Town and Country Work, of the Methodist Church. 156 Fifth Avenue, New York. An 18 page pamphlet by one who has given his life to the rural ministry. A plea and a program for rural church and community cooperation, best told by its opening paragraph, as follows:

"The group ministry is based on the cooperation of ministers and laymen in promoting activities that will help all individuals, homes, groups and churches to make their best contribution toward building the Kingdom of God in a natural area and in the world."

PAMPHLETS:

To Parents In War Time: Publication number 282 of the U. S. Children's Bureau. How shall parents guide their children in war time? How save them from the psychosis of fear? How stabilize and keep normal their emotions, their schooling, their outlook on the world? A very wise and helpful guide by experts in the field of child psychology. Send five cents to the Bureau in Washington.

Rural Youth In Southern Indiana; Questions for study, investigation and discussion by older youth groups, community and county planning committees, ministerial associations, high-school classes and others. Bureau of Agricultural Economics, U. S. Department of Agriculture. Washington, D. C., Free. This is a survey of the rural youth in townships in Monroe and Orange counties, Indiana. It is not a mere compilation of survey statistics but a readable story of what was found, illustrated with many graphs and drawings. It tells what adolescent rural youth is thinking, doing and aspiring to do; a model for such study in any rural community.

The Poll Tax; by Eleanor Bontecue, American Association of University Women, 1634 I St. Washington, D. C. No price is given on our copy but in its 30 pages is given one of the most exhaustive researches on the poll tax in the eight Southern states that still put a cash price on the privilege of voting that has yet come to our attention. A valuable bibliography is also given.

WHAT THEY ARE DOING

The Berea College Summer School.

For many years Berea has offered a six-weeks college term following close upon commencement. This regular term will be held again this year. In addition there will be a second six weeks program offered particularly for those on the freshman level, but into which upper classmen may enter for courses if they find offerings which fit their needs. There will be an eight-weeks session for secondary students divided into two terms of four weeks each.

A student may make a maximum of six college hours in six weeks, or a maximum number of twelve college hours in twelve weeks.

Berea College has always coupled a work program with its study schedule. In previous summers students of the Summer Session have not been required to carry on a work program in connection with their studies. This summer, however, all regular students, either on the college or secondary level, will be expected to have a labor assignment of from ten to twenty hours a week.

Highlander Folk School's "Writers' Workshop"

This year the "Writers' Workshop" will be held the two weeks of June 15 through June 27. Short story and fiction will be taught by Mary Lapsley, novelist, magazine writer, and former teacher of writing at Hood College. Miss Lapsley taught at the 1941 workshop; her classes were memorable occasions.

Barrie Stavis, author of *Refuge, Sun and I*, and other plays, will return to teach playwriting. This will be his third summer at Highlander.

There will be a class in journalism, or in article writing, under a third teacher. Special consideration will be given pamphlet and leaflet writing: Subjects of increasing importance in the defense scene. In addition to the regular classes there will be talks by visitors to the workshop, and at least one evening devoted to mountain folk lore and "tall stories."

To receive additional information, kindly write the workshop director. If you are planning to

attend, the sooner your application comes in the more chance we will have of making a program to help you in your particular needs. If you do not plan to attend, do you know someone who would like to? And would you either send them this announcement or send us their names that we may get in touch with them?—LEON WILSON, *Director, Monteagle, Tenn.*

Penland Asks, "What Do You Think About It?"

We would like to know your opinion as a craftsman concerning some plans we are making for the summer. These war days bring many problems. We want to plan our work wisely and well to contribute to the life of our times in these days and in the days beyond. We are sure that war conditions will create a demand for more crafts teachers. It was during World War No. 1 that occupational therapy came of age and attained the dignity of a profession. There is a great national organization now in that field, with its own training schools, but these are inadequate to supply the ever-increasing demand for trained workers.

We have thought that in addition to our regular school sessions this summer there might be a demand for special short courses in various crafts fields which could be offered at Penland before and after the regular courses. This would be in the weeks from May 18 to June 6, and again from August 31 to October 15. Write us if you would be interested in any courses at the times mentioned? Do you know anyone else that would be? Have you any suggestions? We would at these times also accept a few guests who would not be taking courses, but who would just for a short while like to get away from the strain of war days in the congested areas to the peace of the mountains. The regular sessions will be so full this summer that we can take none then but those who are taking courses.—LUCY MORGAN, *School of Handicraft, Penland, N. C.*

A HYMN FOR CHRISTIANS IN TIME OF
WAR

After the poem by James Weldon Johnson entitled "A Negro National Anthem." It is adapted to the tune: "Crown Him with Many Crowns."

By REV. AND MRS. BERNARD M. TAYLOR
of Alpine Center

Lift ev'ry voice and sing
'Till earth and heaven ring;
Ring with the harmonies divine, of love and
liberty.

Let our devotion rise
Up to the list'ning skies
Let it resound across the world's wide-rolling,
open sea.

We travel now a way
That is watered well with tears;
Advancing must we humbly pray through
unknown bleeding years.
Out from the clouded past,
Oh, may we stand at last,
Where all abroad the clean white beam of liberty
is cast.

And, lest our feet should stray,
O God, away from Thee;
Lest, wand'ring in our worldly way, forgetful
we should be,
Beneath Thy guiding hand
Permit us all to stand
True to our Savior, true to God, true to our
native land.

Lift ev'ry voice and sing
'Till earth and heaven ring;
Ring with the harmonies divine, of love and
liberty.
Let our devotion rise
Up to the list'ning skies;
Let it resound across the world's wide-rolling,
open sea.

The Lord's Prayer

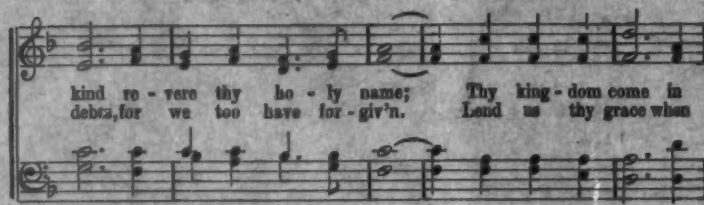
Adapted by
Orrin L. Keener

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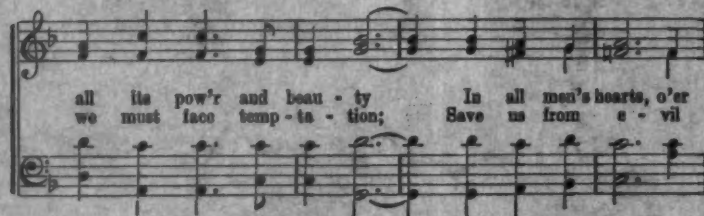
Jean Sibelius



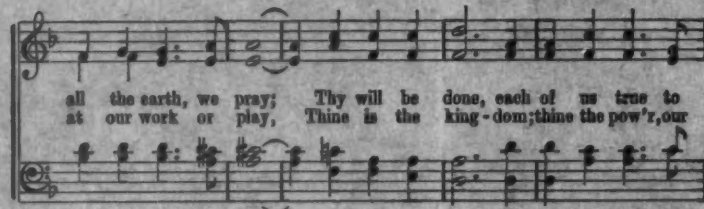
1. Dear Lord, who art wher-ev - er love a - bid - eth, May all men-
2. Give us this day our dai - ly bread, our Fa - ther; For - give our



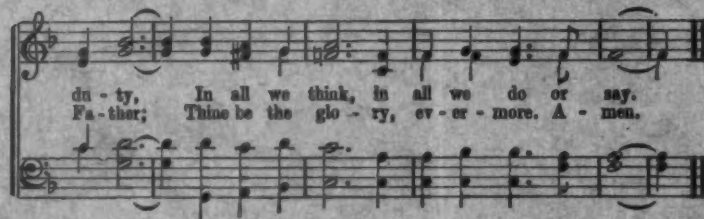
kind re - vere thy ho - ly name; Thy king - dom come in
debts, for we too have for - giv'n. Lend us thy grace when



all its pow'r and beau - ty In all men's hearts, o'er
we must face temp - ta - tion; Save us from e - vil



all the earth, we pray; Thy will be done, each of us true to
at our work or play, Thine is the king - dom; thine the pow'r, our



du - ty, In all we think, in all we do or say.
Fa - ther; Thine be the glo - ry, ev - er - more. A - men.